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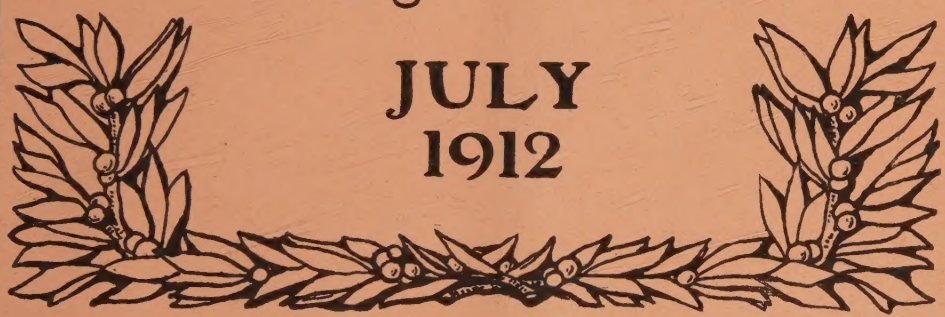

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The Unitarian Advance

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian. *Established 1906*

VOLUME II (NEW SERIES) JULY, 1912 NUMBER 11

IT came to pass a short time ago, (so the newspapers tell us with appropriate headlines) that a great company of the good people of a certain staunch New England city turned out in gala array to celebrate the homecoming of a "distinguished son," for some time withdrawn from their midst. Prominent citizens were eloquent in welcoming addresses; a cordial function of reception was tendered with lavish hospitality, and joy and pride abounded on every hand. This "distinguished son" was not returning from the glories of heroic battle-fields; nor garlanded with the achievements of signal statescraft at national or state capitals. No distinguishing deed of valor, or triumph of genius, or attainment of art or sacrifice of philanthropy adorned his triumph of home-coming. He was returning from a Federal prison, where he had been serving sentence for a crime of commercial dishonor which mingled with its obliquity singuar circumstances of meanness and reckless self-seeking. He had received pardon, granted with great reluctance by the President, not from any least plea of innocency or desert, but because he was supposed to be stricken with mortal disease and soon to die. But now, not as a sick man but as a well man, and not as a vindicated man but as the lucky player of a clever *ruse* he was returning home, with no question as to the heinousness of his crime or the fitness of its punishment: and behold,—his home city treats him as a hero:—for he had great possessions!

———o———

WE had occasion some time ago to comment on the fact that a certain town in Ohio, very respectable and "more than ordinarily religious", had been concerned in the infamy of a brutal and unjust lynching craze. Lynching was not the peculiar crime of this city of New England to which we just referred. And yet, when the good and respectable people of Bath, Me., made the homecoming of Charles W. Morse of Ice Trust infamy and Wall Street crookedness an occasion for glory and rejoicing, have we not something of the same strange breakdown of community probity and sense of honor displayed? Are there no churches in Bath, Me.? Or, if there are churches there, have they no leadership for righteousness amongst the people of that community? Or does the religion which the churches of Bath inculcate have no bearing on civic righteousness and commercial honor? We note with a certain restraint of relief, that there is no Unitarian church in Bath, Me. Then why not have one there?

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WHILE the *merger* of the Unitarian Sunday School Society with the American Unitarian Association consummated at the annual meetings in May was not precisely the adjustment of our Sunday School affairs which seemed to us wisest, we believe that much good can come of it, and that every friend of this important function of our denominational work should most cordially and wholeheartedly co-operate to make the outcome the best sort of a success. Perhaps this may prove the most profitable enterprise that the American Unitarian Association has ever undertaken; and under its fostering care this enterprise which has tremendous possibilities of usefulness may at last attain the place in our affairs which it ought to hold. No greater responsibility confronts our churches than that of moral and religious education. In a sense here is a more significant missionary opportunity than any "church-extension" program can afford: for our ministry to our own children and young people is more vitally a missionary problem than that of the conversion of people "outside our gates." Whatever can give emphasis to this denominational responsibility and bring about a more ef-

ficient prosecution of its affairs is warmly to be welcomed. As the new plan will bring more money to the work, increase its corps of active workers, co-ordinate its enterprises with other national undertakings, and at the same time retain at the head of its practical administration the efficient leader who has done so much for its upbuilding in the last two years, we believe that the outcome will be very good.

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HOW far is it the business of a purely religiou body to pass resolutions on issues not specifically religious and about which people sharing a common fellowship of theological faith may have diverse convictions? Our question is suggested of course by the protests which come to us regarding the recent action of the American Unitarian Association in passing resolutions favoring the equal suffrage of men and women.

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THE matter has various aspects. One very important aspect pertains to business practicability. What are the annual meetings of the A. U. A. for? How best can their time of deliberation be occupied? A contributor to our columns very pertinently asks If resolutions on suffrage, why not resolutions on tariff, the referendum, single-tax, and a host of other "issues of progress" which undoubtedly have their moral significance, and therefore their religious bearing? But before resolutions are passed they should be thoroughly considered; which means that they should be thoroughly discussed; which, in deliberative assemblages, takes time. The annual meetings of the A. U. A. have a scant six hours at best, for such discussion. What time would be left for the immediate consideration of the Association's proper business as a denominational administrative body, if discussions of this sort are to receive reasonable attention?

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THE Secretary of the Association presents this aspect of the case still more vehemently in a contribution to *The Christian Register* of recent date:

> Nothing in the by-laws of the Association nor in the opportunities of the occasion justify those who have political measures, special causes and reforms at heart, however worthy they may be, in monopolizing the time set apart for the practical ends for which the annual meeting is held.
>
> None so well as the officers of the American Unitarian Association realize how much precious time is squandered in the discussion of irrelevant questions. They could fill these great hours with matters of consuming administrative interest if they were permitted to do it. They could bring to our churches a more adequate knowledge of past achievements and future plans. They could present a great number of speakers who could tell of splendid things accomplished. They could increase the life and devotion of our fellowship by giving to our best workers a decent chance to tell the story of their labors. This very year, as in former years, there were eminent preachers and experts from various quarters of the globe to whom we could extend no invitation to tell us the inspiring story of their achievements.

How better could this aspect of the case be presented than in this genial statement of Mr. Wilson?

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OF course in final fact the American Unitarian Association is the aggregate of its members, and the business of an annual meeting of the Association is whatever the members present decide to be their business. There is no escaping the logic of essential democracy in any body organized on democratic ideals, and what any deliberative body decides to be its legitimate order of procedure or scope of interest must stand as the will of that body. This of course involves all the perils incident to democracy. A majority may be very tyranical, very foolish, very unjust, and very wasteful of its real opportunities: the ultimate issue is, whether any particular majority in any particular meeting will prove itself to be such. At each annual meeting of the A. U. A. the members who are present have to decide for themselves what shall be their reasonable, just, and expedient course of action, and sometimes doubtless they will make mistakes and act foolishly. At other times perhaps they will take such pains not to make mistakes or act foolishly that they will not act at all, nor make anything happen: whch is not entirely out of the range of possibility.

OF course everybody will admit the great difficulty of differentiating the issues which have very much to do with religion from those having little to do with the things our churches stand for. As "A Subscriber" says, "The church has both the right and the duty to speak of the ethical aspects of every humanitarian or reform measure." Wherever justice is concerned, wherever conditions that involve the ethical and spiritual uplift of the human race are concerned, there religion is concerned. And where we all agree about it, nobody objects to action. The minutes of the meetings of all our denominational bodies are sprinkled thick with resolutions favoring Universal Peace, International Arbitration, sympathy for the suffering and those in distress under peculiar circumstances in all corners of the earth; resolutions denouncing the evils of the "Drink-habit," of the "White Slave traffic" or the like, would always be deemed pertinent at any religious meeting—because everybody is agreed about it. But the degree in which "everybody agrees" as to ethical and spiritual implications of an issue is never the degree of its burning ethical and spiritual import, by any means,—and very often the reason why people disagree as to some great concern of progress, is because they have not been brought to see its moral and religious bearings. Is it the business then for everybody who does comprehend the tremendous ethical import of a cause to be silent about it until everybody else agrees, or to deem it no business of an institution charged with the responsibility of leadership in ethics and the ideals of human progress to take leadership in that matter until everybody in that institution "agrees"? We must certainly insist that the matter of the pertinency of any action in any body never turns on the question whether it may "divide the house," or whether there may be a minority to protest. It is the business of minorities to protest: but it is the business of majorities not to evade their responsibilities of leadership.

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THE pertinency of this view-point so far as avowedly denominational matters are concerned, is patent to everybody. A resolution advocating the "Free Pew System" or the policy of extending our work among "Foreign-born Americans," or the building of a great national church building in Washington would distinctly be in order at any meeting, regardless of the question as to whether a considerable minority might believe very strenuously in the folly or inexpediency of any one of these measures. Precisely so is it incumbent on a majority of the members present at any meeting to decide what worthy cause, what specific measure of social progress, what distinct issue of human justice may be germane to the business for which they have assembled. It is possible, for instance, that at the last annual meeting, there were people who actually believed that the specific things for which our churches stand and because of which they are banded together in a national fellowship would be better promoted by helping women to gain a voice in framing laws which regulate the social and moral conditions of women and children in our great commonwealths, than by listening, shall we say, to any number of well-prepared addresses from "our best workers in the fields" as to "what they are doing,"—especialy when such recitals might be but repetition of details appearing from month to month in *Word and Work* and *The Christian Register.* And if the people who thought that way found themselves in substantial majority, why were they not bound to make their convictions achieve?

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STILL, the point which our contributor makes confronts us. If one cause, why not all causes? And if the time of our annual meetings be given over to discussion of "causes" what time will be left for our specific missionary business? These questions are pertinent —and invite two pertinent answers. Mr. Wilson complains with reason of the squandering of precious moments in such discussion when the officers of the Association "could fill these great hours with matters of consuming administrative interest." That has the right sound. And that is precisely what we believe in.

When once the members of the A. U. A. can come to an annual meeting believing that "matters of consuming administrative interest" were to be laid before them, we have not the least fear but that a splendid impatience would sweep all hindrance of election-wrangles or even social justice argumentation out of the way, that the main business of the hour be attended to. The trouble in the past has been that there have been no "matters of consuming administrative interest" confided to the members. Of course to listen to reports and hear recitals of the missionary exploits of even our best workers, and, pass perfunctory resolutions of administrative routine is not consumingly interesting. An annual administrative meeting at which the members attending are expected to be simply acquiescently receptive, with no active part in the defining of administrative policies, or discussion of denominational methods is very far from being of consuming interest. A woman-suffrage debate or an election wrangle is much more fun, to say the least, and may be a little more exhilarating and inspiring, to say the most. But when it shall come about that the members of the Association shall be given a larger chance to take part in vital administrative concerns, when to their sober thought and judgment shall be oftener brought the issues of policies and method which vitally affect our denominational growth, when the officers of the Association shall either bring to the contemplation of their constituents a challenging program of things to be done, under their advisement, or bring cordial invitation for the introduction of new suggestion from the floor,—for the saving of us all,—then we suspect no one will have cause to complain that too much time in our meetings is consumed with irrelevant discussion. The best antidote for irrelevency is something tinglingly relevant.

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THE second answer is simpler and more rudimentary, of course, and brings us to about where we began. In the final analysis the good sense of a meeting must always decide what that meeting is competent to do. If a majority is a wise and intelligent majority it may be expected to do wise and intelligent things without the fret or incentive of hard and fast rules of procedure or even traditions of restriction. A majority of the people assembled at our last annual meeting would not have passed resolutions denouncing Capital Punishment and advocating Equal Suffrage unless to them there seemed some vital relevency in these issues. They refused to pass a denouncement of the "Root amendment" for an equally sane reason. They will stop where it seems sensible to stop, they will go forward where it seems reasonable to go forward: they have always within reach the necessary parliamentary methods of terminating tiresome debate by motions to lay on the table and the like,—and when they blunder about it the punishment they get is the punishment they deserve. Certainly the time has not come yet when an outraged minority has any serious cruelty to complain of, at our hands. The final relief from perils which our protesting friends forbode lies in the good sense of Unitarian people as a whole. Democracy is not yet a failure even in our select circle.

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SCHENECTADY, N. Y.

Rev. William Sullivan, author of "The Priest," and "Letters to His Holiness, Pope Pius X," has accepted a unanimous call to the church in Schenectady.

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UNITARIAN CAMPERS.

Opportunity is this year presented, for the first time, for Unitarian young women to participate in a semi-co-operative camping plan which has been formulated by a Unitarian young woman.

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Unto This Generation

By Rev. Samuel McChord Crothers, D.D.

Minister of the First Church of Cambridge, Mass.

JESUS said: "Whereunto shall I liken this generation?" And he answered his own question. "It is like children sitting in the market-places, and calling unto their fellows, we have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented."

This generation—that always means in living speech not the generation which has already done its work and formulated its thought, not the generation that already is known in the world; it is always the generation that at that particular moment is coming upon the scene. That is this generation; and the greatest difficulty which the religious teacher has in speaking to this generation is to make the great eternal message of religion strictly contemporaneous—from generation to generation, the voice of the fathers to the children. So from age to age a gospel is proclaimed, a Church maintained, a civilisation wrought and accomplished.

But the great difficulty lies in this fact, that the generation which comes upon the scene invariably distrusts the generation that is just passing away, for we are always just emerging from the dark ages and we are comparing the new light with that darkness in the past. We understand and appreciate the wisdom of a remote past much more than we understand and appreciate the wisdom of our own immediate past. So we have history continually repeating itself, one generation rebelling against the thought of the generation that immediately preceded.

In the sixteenth century men cast utter contempt upon all the scholasticism and philosophy of the ages that preceded them. When they would invent a synonym for "fool" they simply took the most esteemed schoolmen of the old order and coined the new word "dunce." In the next generation Thomas Fuller tells us that the sixteenth century was looked upon as altogether over-rated; its enthusiasm was no longer shared by the enlightened seventeenth century, and he says the price of martyrs' ashes has fallen in our days in Smithfield Market. A little while later Alexander Pope wrote—

"We think our fathers fools, so wise we grow;
Our wiser sons perhaps will think us so."

And he need not have said "perhaps." It was in the order of nature; and, in a generation after, every one discovered that Alexander Pope was a much over-rated poet. The whole literature of the nineteenth century is filled with terms of contempt for the eighteenth century, which was looked upon as an age of artificiality.

Now that the twentieth century is upon us we realise that history repeats itself, and the nineteenth century stands as the culprit at the bar. Clever persons have invented a new term of reproach. The word "Mid-Victorian" expresses all that men of light and leading ought to turn from. The enthusiasm, the hope, the thought of the nineteenth century are brought to judgment, and to us of the liberal faith who remember what we owe to that great period in human history it is somewhat disconcerting to realize that a new generation has come to consciousness of itself, and that much that was most characteristic of what we have considered a great age of progress is being judged by new standards. We are told that the standard of the nineteenth century liberalism, both political and religious, was hopelessly commonplace, and that it was a time of material progress and of superficial thought and feeling, a time of blind optimism. Men believed that through true forces already discovered, the great culmination of history had come.

I am not here to defend a past generation, nor am I here to criticise a coming generation. I believe that on the whole we are coming, and the new generation is coming, to a deeper and truer attitude towards life in regard to many questions. But, on the other hand, there is one drawback and one difficulty which today, in

addressing the new generation, often seems to paralyse teachers who believe in freedom and at the same time believe in religion. There is a characteristic of fashionable thought and fashionable literature and philosophy of our day which is deeply affecting the new generation; a type of scepticism differing from that of the generation which is just passing away. We have had scepticism in regard to religion and to philosophy, scepticism in regard to the Bible, scepticism in regard to this dogma or that; we have investigations which often seem to bring results that were amazing to simple people; but, after all, when we look at the men of the past generation, those who did the work and those who were recognized as the leaders, we find in them all one characteristic, and that was—faith in themselves. Whether they were dogmatists, traditionalists, radicals, men of that generation, which wrought so valiantly, believed in human effort. If we are strong enough, if we are free enough, if we are good enough—in other words, if we put enough of ourselves into our work—we shall see the result which we hope for, and out of that self-reliant age there came mighty works which have made the past generation memorable.

Now, if you will read the novel, the essay, listen to the play, listen to the conversation of young men in the University, you will find a different attitude, not an attitude towards one subject alone, but an attitude to life in general. This is the fashionable attitude. We are here in an unintelligible world, a world of mighty forces moving we know not whither; we ourselves are moved from without; we are subject to passion and to impulse; we are capable of enthusiasm, even of religious enthusiasm; but in our day we have for the first time learnt the lesson of disillusion. We have learnt it does not very much matter what we do. The great material forces that are around us are too great for us; they have wrought our present civilisation, and they are rapidly unmaking it. We see around us great empires; we see how their history came thus far; we are watching now with trained eye the disillusion of it all. The world itself does not answer to our ideals of righteousness, of justice, and of happiness.

We talk of the great army of the unemployed; men standing in chronic idleness because they will not take the kind of work which comes to them. They are all the time grumbling because they cannot find anything else. There is also an increasing class in every civilised community whom I would call the spiritually unemployed. The spiritually unemployed are generally after a time the spiritually unemployable. They criticise every good work, they show the futility of this or that, but they seem somehow incapable of throwing themselves whole-heartedly and gladly into the hard, necessary constructive work of the world. They think of themselves as superior to the dull plodding everyday people, who are using all their powers to do something for the great task of humanity.

Now, every preacher of religion and every church is confronted primarily with this problem of the spiritually unemployed. We all of us know that in every city in the civilised world there is enough moral and spiritual power to remedy the evils that are around, to do the work, and do it nobly, that needs to be done. The question for us is how to convince this generation, or, in other words, how to convince every young man and young woman who are now facing life to give up the attitude of moral indifference, to transform the attitude of criticism and of despair into a glad constructive work for God and man.

Now, I think the first thing for us as believers in religious effort is to change our own attitude, cease to apologise for religion, cease to apologise for God, to apologise for effort, and make men see themselves as they are. Let us face this cynical disillusioned man who tells us that all the effort of the world up till now has failed, and that he does not see how anything that he can do will make it otherwise. Ask him this simple question: What do you mean by saying that the well-meant effort of mankind after ideal perfection has failed? And he will give you his idea of perfection and then contrast with that ideal the existing world. "This is my conception," he says, "of

what the world would be if the hypothesis of God were proved in action; this is the kind of religion that we should have if the Church and the individual had availed. Show me my conception of God and I will work. Show me my ideal of a church and I wll join it. Show me my conception of ideal society and I will change my present despair to hope and appreciation." That is the attitude of the man whom someone has described as a sadducee asking his way to Utopia—he will never find it. What shall we say to him?

I think we must say, when that attitude appears in our generation, just what Jesus said of the same attitude in his generation. What he said was: "I think that attitude is very childish;" then he told them a story. It seems to me, he said, that people who talk and act that way are like children whom you may see any day playing in the market-place; there is childish expectation quickly giving way to childish petulance and recrimination. One child says, "Let us play that this is a feast; let us play that this is a wedding, and I will set the tune and I will pipe; now do you dance to my piping." Or "Let us play that it is a funeral; I will wail, now do you all beat your breast to my wailing." First, the child formulates his childish will, and then, when the others do not follow, he will have nothing more to do with them; it is all failure, it is all loss.

Now, as I read the clever pessimistic books of our own time they seem to give the last sad word of the expiring human intellect in regard to life, and I say to myself, "How childish, how lacking in manly faith and breadth and reason, how lacking in everything which comes from the experience of a strong soul!" And I believe we best meet the peculiar weakness of our own age and generation when we recognise it, not as within us, but as beneath us and as an experience. Have you never read the wail, "the bankruptcy of faith"? What does that mean? The man pictures an age of beautiful childlike faith. That is his conception of religion, and when he has idealised that faith in childish style, he proceeds to contrast it with the actual course of human history; how in the course of human events one generation after another has come, and that particular form of faith has vanished before advancing science and before the growing intelligence of mankind. Alas! alas! God and immortality and the beautiful life are vanished now for ever! For us in these last days there remains nothing but to sit by the embers of a dead religion! Then he goes on to tell of the human intellect itself, and you may read of the bankruptcy of science. Modern science came with great expectations. It was to solve our problems and to soothe our souls. Door after door has been opened, fact after fact, law after law discovered, and still the human heart is forlorn and the questions are not answered. He turns to the eager practical philanthropist and reformer in the same sad way. You started out, did you, to bring in brotherhood and liberty and peace. One measure for the amelioration of human ills after another you passed; you gave yourself with enthusiasm to these works, and now see what has come of it. Because of your philanthropy, because of your enthusiasm, there has come discontent, class hatred, all sorts of evils. Paralysis of business has come because of your efforts, or in spite of faith; but what is clear is that your efforts have failed. Long ago, and through centuries, the Christian Church has preached peace on earth; but what is the use of it? See where we are today! So in the modern market-place the spoiled children of civilisation and the spoiled children of Christian idealism lament and repine and quarrel with the world they need.

Is it not necessary for us to strike everywhere and always a manly note? And is not that what we who believe in the progress and the general tendency of modern civilisation, of religion, and of science—is not that manly note, the note, not of apology, but of acceptance not only of our ideals, but of the conditions under which those ideals are to be realised—is not that what we need to utter? The true man of science makes no apology for science, when one comes to him and tells him that these expectations that we have had in regard to the things which science was to establish have not been fulfilled

therefore science is bankrupt. The man of science simply says, "My friend, did it ever occur to you that you do not know what science means? It does not mean the confirmation of some preconceived idea which you may have or which I may have; it is impersonal. It is no respecter of persons; it succeeds, and it only succeeds in proportion as it reveals the truth which already exists, and that truth did not wait for us to approve. Science is but the acceptance of the things by reason discovered. I do not know beforehand the facts; I follow on, I see, I accept, I apply." Now, is not that attitude possible for us in religion, and is not that the only strong and appealing attitude as the generations come and go? Religion is not a theory about the world. It is not a theory about God; it is not a kind of spiritual whim that we wish to affirm; it is not what we would expect. It is the reaction of our souls towards all the powers in the universe as they are revealed unto ourselves. What is truth? What are the facts of history? What are the possibilities of experience? What is the destiny before us?

A man of religion once free stands with an absolute humility before the spiritual universe and the moral universe, just as the man of science stands with absolute humility before the material world. Then in that attitude of manly, persevering, patient effort he believes that today, as in all the days, answering unto man's endeavor, truth and right are still revealed, answering unto our endeavour. We expect no other answer than that; we expect nothing to come to us unearned. We do expect a great revelation through increasing effort. We dare not praise, any more than the old Puritan would praise, a fugitive and cloistered state. We do not ask before we have done the task to receive the reward; we do not ask before we have studied to learn the lesson; but we do ask, as every manly man must ask, we ask only the wages of going on. Here we stand—let the pessimist and the cynic say what he will—we men and women throughout the wide world today, here we stand after all these ages of effort, of strife, of spiritual effort, after all that has been done for us by saints and prophets and heroes.

Here we stand as we are. You need not tell us, we know too well our weakness, our selfishness, our crudeness; we know full well how far from perfection humanity is today; but we know also how far we are from chaos and black night, how far we have gone from the brutal instincts of primitive man. Humanity has gone far enough for us to trace its direction, to measure in some ways its slow progress and to look forward to a distant goal. The way we know, how hard, how long, the wayfarer we know, those in the past who have stumbled and fallen, those who are stumbling and falling still. But religion is going on towards that far light, it is going towards that ideal, it is arming one's self with courage, inspiring the weak with hope and quickening the soul with love.

It is towards this generation that all those forces must go out today as the same forces have gone out in the past. The question is not whether this world corresponds to our pre-conceived notions of what it ought to do; it is whether this world is a world in which our effort is continually put forth in a manly way. It is clear, if nothing else is clear, that all we have is the result of effort, and that no dream that ever entered into prophet's or poet's soul can be fulfilled except through increasing effort. Our religion is not a palliative, it is not an apology; it is a challenge, a challenge to the world's need to reach souls that must answer it. The queston is not whether this world conforms to our idea of it or whether we are to conform to the world; it is deeper and more difficult than that. Do no accept the axiom as your motto, "be not conformed to this world," but be ye transformed, facing the world as it actually is. Be transformed until you feel yourself to be a creative power, until you feel yourself strong enough to grapple with the world and change it. No easy task that! No task to be finished in one generation. The eternal task of the soul of man. Be transformed by the renewing of your minds that ye may know not now, but at last, that ye may know what is that good and acceptable and perfect will of God.

Cannot the man of religion face this new world, strange, bewildering, threatening, full of new unsolved problems,

face it in that spirit? I do not know today the solution of those problems. I do not know the meaning of it all; but I do know this, that I am here, not to be passive, not to be blown about by every wind, not to yield to every danger. I am here God's child, God's agent, a creative force, a divine will moving towards higher ends. I am here to transform the world, not in accordance with my will, but in accordance with a divine ideal revealed to me progressively by my endeavour. Each day must bring new problems, new difficulties, new doubts; but to each day there comes a new mind. I will learn the lesson of today so as to meet tomorrow's danger more wisely. I may, through my defect today, take on new courage and patience for tomorrow's battle. Day by day is revealed to me the deeper meaning of human life, and not now, but some time, there shall be revealed the blessed mystery of it all, some time when we have earned it, when we are ready for it, when our souls shall become more transparent, when we have learned through a thousand failures and blunders, then shall come the revealing—not now—but then shall we know what is that good and acceptable and perfect will of God.

What Is Justice?

By Mr. Joseph Mayer, *Montreal, Canada.*

II.

THE competitive system of the production and distribution of wealth which to a large extent prevails at present must be judged by the same standard of justice which demands compensation in proportion to usefulness. To find the merits and demerits of this system we must compare it with its predecessors and proposed successors.

The middle ages created in Europe a social system of status by which the position and function of each individual was determined mainly by his birth. The children of each family were mostly trained by their parents to their own occupation. The propertied classes in the country were warriors by profession and received their compensation from the income of their landed property, which was mostly worked by a servile tenantry and defended by the owners and their retainers. The cities developed first a numerous class of free men who were united into guilds. The compensation of everybody and the methods of working were largely determined by tradition; the rise from one class to a higher was difficult and rare.

Such a society had inevitably in the highest places mostly men of mediocre ability and the exceptional native ability of some men in the lower ranks mostly went to waste.

Napoleon with his army embodying the principle of promotion by ability instead of birth could successfully fight the armies of the whole of Europe officered exclusively by members of the Aristocracy. The principle of success according to usfulness ruled to but a very small extent under the system of status prevailing in the middle ages and the system is thereby condemned as inefficient and unjust.

The creation of more modern conditions based on a system of free contracts between employers and employed was earliest started in England, but first fully developed in the North American Englist colonies. Here the new conditions made traditional methods of work and traditional class distinctions impossible and created thereby a rational adaption of methods and institutions to the new conditions. The abundant lands made the transplanting of the feudal system impracticable and created the free farmer working his own land. New methods were equally necessary in the towns and the opportunities of the country created a vastly improved condition of their workers.

The observation of these conditions and of the free government resulting from them was largely responsible for the French Revolution and the consequent entire overthrow of the feudal system in Europe.

The essence of the competitive system of the production and distribution of wealth consists in the existence of numerous competing industrial enterprises, the freedom of movement of the workers, of the raw materials and the products. Cheap and rapid means of transport and free trade over large areas are essential for the full development of the system. It is impracticable in industries the products of which can be in any place economically supplied by only one producer, like gas, electricity, street car service, telephones, etc.

The competing producers endeavor to sell their products to the consumer, and to buy the required materials and labour in the open market. Inefficient managers and backward methods of production are constantly eliminated by inability to compete, and the most efficient enterprises constantly enlarge their scope of activity due to their high rate of profit.

As long as competition exists the system results in higher efficiency of the production of wealth than has ever been secured by any other system. If the competitive system coexists with a plutocratic system of taxation there results a large wretched class of the population and an unfair distribution of wealth for which the method of taxation is mostly responsible.

A very important development resulting from the modern rise of large scale production by power driven machinery is the creation of large corporations owned by numerous stock and bondholders and managed by boards of directors, and the consequent creation of stock exchanges for the sale of the thereby created stocks and bonds. These stock exchanges are as regards perhaps one-tenth of their business a necessary institution for securing capital for new enterprises and keeping the market value of the stocks and bonds in harmony with the real value of the property they represent. As regards nine-tenths of their business these stock exchanges are gambling hells for the purpose of transferring hundreds of millions annually of honestly earned savings of business and professional men into the pockets of the professional gamblers whose business should and could be killed by a tax of one per cent. on all sales of stocks and bonds without materially interfering with the legitimate and necessary business of these exchanges. Their untaxed existence is worse than a Monte Carlo in every city and is more demoralizing than ordinary gambling houses because no disgrace or even moderate disapproval is visited on those who ruin their economic career by indulgence in stock gambling euphoneously called speculation. The ordinary investor has neither the time nor the ability to form a reliable opinion of the value of the securities offered to him; he is entirely dependent on the honesty and ability of the men in control of the enterprises and is frequently mulcted by unscrupulous swindling promoters. A well arranged official and reliable directory of directors, promoters, general managers, and presidents of stock companies giving the returns secured by the investors in their companies would be of enormous financial advantage in eliminating numerous plausible swindlers and helping the success of really reliable men and banking firms. Such a directory should have an alphabetic list of all the leaders of industry giving for each man, all the companies in which he occupied such a position and the returns secured by the stockholders while he was so connected, with quotations for the stocks when he entered and left the companies.

Secrecy in the accounts of stock companies by which the directors who are the employees of the stockholders keep them in ignorance of the condition and value of their business and of its securities have been a convenient means to facilitate the robbery of the stockholders by swindling directors; this is only just being abrogated.

Efficiency in any industrial enterprise can only be secured by selecting the ablest available man as its executive head with full power to select all his assistants and making him responsible for the success of the enterprise. Such a general man-

ager or president has every inducement to select all his assistants for their efficiency and paying them according to merit. Under the competitive system the owners have every inducement to follow this course. In the feudal system of the past or with slavery the selection for leadership is extremely circumscribed and the inducements for efficiency in the lower ranks of the workers are practically absent. An enormous increase in the production of wealth and the rapid rise of exceptional industrial talent accompanied the establishment of the competitive system and they are very largely its result. Efficiency in the production of wealth is a necessary quality of any desirable kind of social organization, and compensation according to efficiency is the true principle of justice.

There are large fields of human effort in which the competitive system is impracticable. There would be enormous waste if there existed in a city two systems of pipes in all the streets for either the distribution of water or gas, or two systems of wire for either electric current or for telephones. Likewise in the mail service, in transportation, in sewerage and various other services of the present and future. All the services which are natural monopolies must be so controlled that the prices charged are fair, or that the average profit in every monopolized industry is the same as in competitive industries. So far the efficiency in state industries in America is so vastly inferior to that of private enterprise that just regulation of the prices of monopolized products will secure higher economy and more justice in the relative compensation of employes than is secured in state or municipal services. Extreme instances of gross inefficiency in state or national services are numerous.

The American army could put in the field at the beginning of a war less than one-twentieth the number of well trained and well officered and armed men which could be placed in the field by Germany. And the German officers are well trained in the handling of large bodies of troops, while American officers lack all experience therein.

These relative numbers best measure the real strength and value of an army when it is needed. The German army costs twice as must per annum and one-tenth as much per man it is able to put in the field as the American army. Only a small part of this difference is due to the absence of conscription and larger pay of the soldiers in America. It shows that inferences from the efficiency of German state industries to an equal efficiency of American state industries are not supported by the known facts.

The collection of duty in many Ameri can ports of entry costs many times as much as the amount collected. Even after the causes of inefficiency are pointed out by government departments it is extremely difficult, if not impossible, to mend matters. Under such conditions universal poverty would be the inevitable result of universal state industry.

The great merit of competition where it is natural or can be artificially secured by public regulation of prices of monopolized products is the elimination of inefficient management by the bankruptcy of such enterprises and the rapid enlargement of the most efficient enterprises, in proportion to the degree of their efficiency.

In state enterprises the public is compelled to pay the cost of production, however excessive this may be. The accounts of nearly all public enterprises are in such confusion that the public which pays does not know the cost of production of the services rendered and does not know the degree of efficiency with which they are administered. While public enterprises are managed in this manner they are necessarily inefficiently managed. The department heads have little inducement to secure economy, and great pressure is mostly brought to bear to induce them to select and advance their assistants for other reasons than their efficiency.

Where competition is practicable the competitive system is just and efficient in the production of such useful services for which payment can be collected in proportion to their value. When a railroad is wanted in an uninhabitated territory the railroad may be essential to make the territory accessible and the land valuable. The railroad cannot collect the increase

in land values, and it may not pay to build the road for the traffic revenue in prospect. To secure the necessary road it may be necessary to give it either a cash or land subvention; and this is usually and justly done.

The competitive system alone without supplementary legislation is here inadequate. Efficient elementary, industrial and higher education are essential to the welfare of a civilized community. Private institutions cannot secure for this education compensation in proportion to its usefulness. Here also the competitive system is inadequate for the same reason that services are rendered for which it is not possible to collect equivalent compensation.

A thorough knowledge of the laws of nature is essential for success in modern industry and especially for its improvement. Adequate compensation for creating and spreading such a knowledge cannot be secured by the competitive system without supplementary legislation giving such compensation out of the revenues of the state.

The best work in all fields of activity is not done for obtaining a compensation, but from love of the work. If all men would possess this love of work in a high degree and would be rather indifferent to the amount of compensation obtained thereby it would be much easier to secure efficiency even without competition. Justice requires, however, that compensation should be in proportion to usefulness so that the most useful may obtain the means for their highest development and the free reproduction of their kind.

Another striking instance of the inadequacy of the competitive system is the frequently and unjustly miserable condition of the women of the poor. Nature has put upon women the physiological work of providing the future generation. This is an eminently useful function for which the competitive system provides no adequate compensation. By this function the energy which women possess for remunerative work is greatly curtailed; they can, therefore, in the competitive struggle, not secure the rewards which are justly their due. To obtain justice women need not only equal rights which leave poor women wretched, but just privileges.

It is evident that the competitive system needs to be supplemented by appropriate legislation wherever experience shows that useful or essential functions of civilized life are not properly compensated by it and it needs to be replaced by state activity where competition is impracticable. The socialistic notion that wealth can be justly used by the owner to assist him in the production of wealth, but cannot be justly lent to another, for a compensation he is willing to pay, for assisting this other to increase the productivity of his work, is illogical. The notion that the profit of an industry secured by efficient management is an unjust compensation for such management appears equally so to any close student of the production of wealth. Without efficient management, guided by a scientific knowledge of the laws of nature and assisted by large amounts of capital the unskilled working man could secure returns about equal to those secured in the interior of China or British India.

The source of injustice in the present social order is, therefore, not in the competitive system where this is practicable, but mainly in the unjust laws of taxation, the inadequate control of corporations and monopolies, the private ownership of rent, and the antiquated laws governing the inheritance of property.

How can we obtain the reforms needed to make our social organism just or such that it will secure universal welfare?

The name "organism" points the way.

To secure the individual welfare we must know the physiological and hygienic laws of our life and govern our conduct by this knowledge. To secure the welfare of society we must know the laws of healthy social life and govern our political action by them. It is the function of science to find these laws, that of teachers to spread their knowledge and that of legislators to reform the human laws guided by this knowledge, so that they will secure the healthy life of society.

Ignorance of the laws of healthy social life is the main source of injustice and consequent human misery. Take for il-

lustration but a few of the most striking facts of the history of a century. The French civil and clerical Aristocracy of the 18th Century had developed into a parasitic class possesing two-thirds of the property; free of most taxes. They were ignorant of the laws of a healthy social life and trusted to the human laws they had made to justify their nefarious existence. The French Revolution was the result.

The contemporary despotisms of Europe tried to re-impose this legalized robbery on the French nation; they thereby united the nation to the support of Napoleon, who demonstrated the superiority of the revolutionary principles of organization and thereby overthrew the despotisms. Just before this England received the first efficient lesson to teach her that the attempt to govern a colony whose inhabitants are quite competent to govern themselves better than they can be governed from the outside is against the laws of healthy social life. It took Spain a century and the loss of all her colonies to learn the same lesson. It cost Austria several costly wars to learn that the attempt to govern Italy from the outside was a failure. It cost Austria and France two unsuccessful wars with Prussia and Germany to learn that obstructing the development of Germany was against the laws of the healthy social life of the German people. It cost the United States its most terrible war to teach the South that slavery was an unjust and ruinous institution to all parties concerned.

In all these cases a knowledge of the laws of the healthy social life of nations and of the injustice and impolity of interfering with them or disregarding them would have prevented the wars. Civil wars among the classes of a community can and probably will in future be prevented by the knowledge that the healthy life and development to full efficiency of every part of the community is as essential to the life of a community and to the welfare of every part of it as is the health of every part of a man to the welfare of the whole. It is the essential nature of unjust laws that they are harmful to all the members of the community; all that is needed to overcome all resistance to their abrogation is the spread of knowledge of the real effects of the laws.

The study of the laws of social life and the spread of their knowledge is, therefore, the only efficient means to obtain the reign of justice!

SUNDAY SCHOOL SOCIETY MERGER.

As the result of an agreement entered into between the Directors of the American Unitarian Association and the Unitarian Sunday School Society, and ratified at the annual meeting of the latter body in May, the Sunday School work of the denomination in its national relations will hereafter be administered by the A. U. A. through a new department to be known as Department of Religious Education. The following statement of the scheme as recommended to the two boards of directors will make plain the scope of this new adjustment:

To establish on June 1, 1912, the Department of Religious Education and to adequately provide for the support of the department so long as this agreement shall be in force.

To provide for the appointment on June 1, of Rev. William I. Lawrance as secretary of the Department of Religious Education with a salary of at least Three Thousand Dollars ($3,000), and, in accordance with the terms of the agreement, and as soon as may be, to appoint one or more field secretaries for said department and to continue the present employees of the Society with their present salaries.

To maintain, display, advertise, and promote the sale of the Sunday School Manuals, etc., published by the Sunday Schohol Society, and to further provide for the publication of new manuals, etc., as occasion may require.

To continue the publication of *The Beacon,* and, in addition, to provide in the denominational papers, or in some better way, for departments which shall serve as a means of communication between superintendents, teachers, and scholars and the officers of the Department of Religious Education with a view to promoting unity and co-operation, developing intelligent methods of Sunday-school work, and diffusing the knowledge of sound principles of religious education.

To appoint the board of directors of the Sunday School Society, *ex officiis,* an Advisory Council under the provision of Article IX. of the by-laws of the directors of the Association.

To discontinue or change the name of the present Department of Education.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A Bibliography.

IN the February issue of this magazine I gave, in this department, a bibliography of all the books on various phases of the social question which had been published from the opening of the fall season to the middle of January. Since this date the flood of books in this field which has been pouring from the printing presses has been almost appalling in its bulk. There seems to be no limit to the public appetite for literature of this character nor to the ambitions of the publishers to supply food for the satisfaction of this appetite. Just to enumerate the titles of the works which have appeared from January to June makes an inordinate demand upon the space at my disposal, and any adequate comment or criticism is of course impossible. Following the very rough, and of course imperfect classification which I have adopted heretofore, I venture to call attention to the following publications all of which are of more or less importance.

In the field of *Economics,* no books of any great significance have appeared—certainly none comparable to Prof. Taussig's "Principles of Economics." Dr. Charles Von Hise has written an interesting book entitled "Concentration, Cooperation and Control; a Solution of the Trust Problem," in which he urges the control of big business by administrative commissions. "Monopoly and Competition," by Hermann Levy (Macmillan), is an acute and brilliant study of English industrial organizations. "The Evolution of Industry," by D. H. MacGregor, appears in the Home University Library, published by Holt & Co. "Industrial Depressions," by George H. Hull (Stokes), is an interesting treatment of one of the extraordinary phenomena of modern capitalism. Mention may also be made here of the "Economics of Confucius and His School," by Chen Huan-Chang (Columbia University, 2 vols.), an exhaustive survey of the economic system of China.

The *Practical problems of political government* have produced more books during the last three or four months than during any other period of which I chance to have knowledge. The fact that we are today face to face with the problem of rebuilding the whole structure of our American democracy is perhaps the explanation of this extraordinary fact. Certainly the most interesting of recent books in this field is Walter E. Weyl's "The New Democracy" (Macmillan), which is at once an unsparing revelation of the failure of America as a democracy, and a stirring plea for the establishment of a "new democracy" which shall be real. As strongly conservative as Dr. Weyl's book is radical, is Pres. Nicholas Murray Butler's "Why Should We Change Our Form of Government"? (Macmillan). Dealing with specific aspects of modern governmental reforms are "The Initiative, Referendum and Recall," a book of essays on the history and growth of these new "weapons of democracy" by such men as Mr. Roosevelt, Gov. Wilson, Congressman McCall, and others, edited by W. B. Monroe (Appleton); "Documents on the Initiative, Rerendum and Recall," by Prof. Charles A. Beard of Columbia (Macmillan), which is an interesting and useful collection of firsthand material on these subjects; and "Commission Government in American Cities," by Ernest S. Bradford (Macmillan), which is a careful survey of the development of this system in recent years. The achievements of our leading democratic state in this country in the field of political reform are told to us in two interesting volumes, one entitled "Wisconsin, an Experiment in Democracy," by Frederic C. Howe (Scribner), and the other "The Wisconsin Idea," by Charles MacCarthy. The perennial subject of "Big business and Government" is treated again in a book of that title by Charles Norman Fay (Moffatt, Yard & Co.). "Our Judicial Oligarchy," by Gilbert E. Roe (B. W. Huebsch), is a timely and

effective study of our courts, and what the author regards as their abuse of power. Two books dealing with recent governmental problems in England are "Present Day Conservatism and Liberalism," by James G. Butler (Sherman, French & Co.); and "Democratic England," by Percy Alden (Macmillan). The latter is written by an enthusiastic Liberal, and is especially valuable for its authoritative summary of what has been achieved by the Liberal party during the last five years in the field of social reform.

The field of *Social Philosophy* has also witnessed many additions to its already abundant literature. "Sociology Applied to Practical Politics," by John Beattie Crozier, is interesting for its thesis that modern social philosophy must serve as the only guide through the labyrinth of practical politics. "A Philosophy of Social Progress," by E. J. Urwick (Methuen), contains a summary of the results of modern scientific sociology. "Social Pathology," by Samuel George Smith (Macmillan) touches the entire field of modern social work from the standpoint of the various abnormal conditions of organized society. Poverty, crime, incapacity and other types of social failure are studied sanely and hopefully. "Social Aspects of Education," by Prof. Irving King (Macmillan), discusses the public school as an instrument of social progress. The subject of eugenics, which is now being so widely discussed, is treated in some of its social aspects in Havlock Ellis's "The Problem of Race Regeneration" (Moffatt, Yard & Co.); "Heredity and Society," by William C. and Catherine D. Whetman (Longman Green & Co.); and "The Super Race," by Prof. Scott Nearing (B. W. Huebsch). To these may be added "The Declining Birth Rate, Its National and International Significance," by Arthur Newsholme (Moffatt, Yard & Co.). Here also may be noted "The New History," by James Harvey Robinson (Macmillan), which shows the great changes which are coming over historical study through the fundamental social transformations of our time; and "The Common People of Ancient Rome," by Frank Frost Abbott (Scribner), which considers the social problem of the Empire from the same standpoint that the social problems of our own day are being considered on every side.

Valuable books are still being published in presentation of the *facts of modern social life*. Among these may be mentioned "Fatigue and Efficiency," by Josephine Goldmark (Charities Publication Committee), which is a study of women in industry under the strain of long hours of toil; "Saleswomen in Mercantile Stores," by Elizabeth B. Butler (Charities Publication Committee), which is one of the familiar sociological studies published by the Russell Sage Foundation; "Wages and Employment," by Sidney I. Chapman (Longmans, Green & Co.), which is Part II of Lord Brassey's "Work and Wages"; "The Factory," by Jonathan Thayer Lincoln (Houghton, Mifflin), which is a study of the typical institution of modern industrial life; "The Living Wage of Women Workers," by Louise M. Bosworth (American Academy of Political Science); "Searchlights on Some American Industries," by James C. Mills (McClurg); and "Old Age Dependency in the United States," by Lee W. Squier (Macmillan). Two recent books on the social evil are of exceptional importance—first, "The Social Evil," by Prof. Edwin A. Seligman (Putnam's), which is a revised and enlarged edition of the epoch-making report of the Committee of Fifteen in 1902; and Jane Addams's "A New Conscience and An Ancient Evil" (Macmillan), which is perhaps the most appealing study of this hideous problem which has yet been written. A rather unique book is Dr. George P. Kenngott's "Record of A City" (Macmillan), which is an exhaustive study of the social and industrial conditions which have existed for the last twenty years in the city of Lowell, Mass. To these titles may perhaps be added, "London Pride and London Shame," by L. Cope Cornford (P. S. King & Son), which is a striking study in the contrasts of social conditions in the world's greatest city; and also "Unemployment, A Social Study," by B. S. Roundtree and Bruno Leska (Macmillan), which covers, from the standpoint of unemployment, the field

which Mr. Roundtree has made so peculiarly his own.

The *Labor Problem* is still prolific of an abundance of more or less important literature. The last few months have been remarkable for the number of books which have been published in this field. "Syndicalism and Labor," by Sir Arthur Clay (Dutton), is especially interesting today when this movement is bulking so prominently upon the horizon of modern industrial life. It considers the beginnings and rise to favor of the general strike, with special reference to its development in France. The book is accurate and judicial throughout. Along with this should be named "The Labor Movement in France," by Louis Levine (Longmans, Green & Co.), which studies revolutionary syndicalism as developed in the French Republic. "Strikes, When to Strike and How to Strike," by Oscar T. Crosby (Putnam's), is a sober consideration of a pressing question by an employer of labor who does his best to be fair; "The Attitude of American Courts in Labor Cases," by George G. Groat (Longmans, Green), is another timely book, setting forth the various views expressed by judges in recent labor decisions as nearly as possible in the words of the judges themselves. "Labor, Law and Justice," by Prentiss Chase (Bulletin Publication Co.), is a plea for workmen's compensation in America. "Profits and Wages in the British Coal Trade," by Thomas Richardson and John A. Walhank (W. H. Robinson, Newcastle, England) is a survey of the salient facts in the coal industry of England, and a plea on the basis of these facts, for the establishment of the principle of the minimum wage.

It is difficult to isolate books on the general subject of *Social Reform* from those listed in the other classes named in this article. The following, however, may perhaps best be listed under this title—"The Coming Generation," by William B. Forbush (Appleton), an account of modern betterment work for American children; "The Boy and His Gang," by J. Adams Puffer (Houghton, Mifflin), which is a sympathetic study of the boy problem by one who has made this his specialty; "The Redemption of the City," by Charles H. Sears (Griffith & Rowland, Philadelphia), which reveals the intolerable social conditions which exist in New York, and examines the various agencies which are fighting for their amelioration. Charles F. Dole, in "The Burden of Poverty" (B. W. Huebsch), considers once again the old problem, especially from the standpoint of the various remedies which are today being offered for its solution. Here also may be mentioned again Percy Alden's "Democratic England." The character of "A Curb to Predatory Wealth," by W. V. Marshall (Fenno & Co.), is sufficiently indicated by its title. Several books upon the problem of the criminal and his treatment by society have recently appeared. Among these perhaps the most important is "Penal Servitude," by E. Stagg Whitin (National Committee of Prison Labor), which is a striking revelation of the exact conditions existing today under the modern prison labor system. "Criminal Responsibility and Social Constraint," by Ray M. McConnell (Scribner), is an impressive study of crime in all of its legal and social aspects. "The Criminal and the Community," by Dr. James Devon (John Lane), is another able study in the same field. To these may be added "An Open Letter to Society from Convict 1776," (Frederick S. Revell), which seems to contain valuable first-hand information.

To the making of books on *Socialism* there seems to be no end. I cannot pretend to do more here than name the titles of those which have recently been appearing. One, perhaps, may be singled out for especial mention—namely, William E. Walling's "Socialism As It Is" (Macmillan), which is an exceptionally thoroughgoing study of the subject in its world-wide phases. The other recent books are as follows: "The Essentials of Socialism," by Ira B. Cross (Macmillan); "Elements of Socialism," a text book, by John Spargo and George L. Arner (Macmillan); "Socialism and Character" by Vida D. Scudder (Houghton, Mifflin); "Socialism and the Great State" by H. G. Wells and Others (Harper's); "The Making of A Socialist" by Rolan D. Sawyer (Ariel Press, Westwood); "The Ri-

cardian Socialists," by Esther Lowenthal (Longmans, Green); "The Socialist Argument," by Charles C. Hitchcock (Kerr & Co.); and "Millionism vs Socialism" by H. S. Worthington (Shakespeare Press, N. Y.). To these may be added "The Anarchists, Their Faith and Their Record," by Ernest A. Vizetelly (John Lane), which is one of the most comprehensive studies ever written of the creeds and deeds of the anarchists.

Books on the general subject of the *church and the social question* have been more numerous during the last few months than for some time formerly. "The Revolutionary Function of the Modern Church," by John Haynes Holmes (Putnam's), is a radical plea for the identification of the church with the modern movement of social reform. "Socialism and the Ethics of Jesus," by Henry C. Vedder (Macmillan), is a striking comparison of modern socialism with the teachings of the Nazarene. "Sociological Study of the Bible," by Louis Wallis (University of Chicago Press), is an invaluable book for students of the history of socialized religion. Two recent books in this field are thorough-going in their spirit of reactionary "standpattism," namely, "The Religion Worth Having," by Thomas N. Carver (Houghton, Mifflin), which is invaluable as an unblushing revelation of the kind of religion which is alone consistent with modern capitalism; and "The Church and the Age," by William R. Inge (Longmans, Green), which is one of the most conservative books which has appeared in a long time. "The Religion of Democracy," by Charles Ferguson (Mitchell Kennerley), is a revised edition of a book which made a great impression when it first appeared a few years ago. "The Church in Modern Society," by William J. Tucker (Houghton, Mifflin), is an ordinary book by an extraordinary man; "Moral Leadership and the Minister," by Edward E. Keedy (Horace Worth Co.), is a stirring appeal to the church for leadership in modern life.

Two or three books which perhaps may more properly be classified under the head of *literature* than anything else, and yet which have a strong bearing on the social question, may here be added. "Daily Bread," by W. W. Gibson (Macmillan), is a collection of brief dramas portraying the griefs and sorrows, struggles and trials of the wage earners of England. I have already reviewed this book in the "Christian Register" (March 21, 1912). "The Terrible Meek" (Harper's), by Charles Rann Kennedy, is a wonderful one-act drama by the author of "The Servant in The House," interpreting the essentially human aspect of the crucifixion of Jesus of Nazareth. "Happy Humanity," by Frederick Van Eden, is an autobiography of the world-famous social reformer of Holland (Doubleday Page). "The Life of John Ruskin," by E. T. Cook (Macmillan), is the definitive biography of the great English reformer.

This bibliography makes no pretense to being complete. It is an attempt simply to list some of those books which have come to the attention of one student of the general subject. Incomplete as it is, this array of titles is impressive as an illustration of the consummate public interest in the social question, and the determination of intelligent people to know the facts of "things as they are," and to find the way to things as they ought to be.

Our Readers' Exchange

THAT SUFFRAGE RESOLUTION.

Editor of THE UNITARIAN ADVANCE:

In your June issue of the ADVANCE you congratulate the A. U. A. on passing, at its last annual meeting, a resolution favoring equal suffrage. That resolution was one of several bearing upon issues outside the scope of the Association, the others dealing with capital punishment, the Root amendment, etc. Now I entirely agree with your desire to see Unitarians stand, whether individually or in organized bodies, in the front ranks in all progressive movements; I have no strong objections to the principles advocated by any of the resolutions which were introduced; I heartily believe that the church has both the right and the duty to speak on the ethical aspects of every humanitarian or reform measure; but neverthe-

less I submit that the Association would have done well to have laid all those resolutions on the table, as being out of order at the business meeting.

I have two good reasons to advance for the advisability of such action. (1) The annual meeting of the A. U. A. is not the appropriate place to introduce and discuss topics of a general humanitarian or politico-ethical nature. The General Conference was organized expressly to give a place for such discussion. The conference is the deliberative body. The Association is the executive missionary arm of the Unitarian churches. Its annual meeting is not intended to provide opportunity for the discussion of miscellaneous resolutions, but to transact the business of our missionary organizations. To introduce such topics as were this year brought forward for inevitable discussion is simply to hamper the business for which the meeting has been called, and to encroach upon the province of the General Conference. Furthermore if equal suffrage and capital punishment are appropriate why not another year introduce resolutions favoring the direct election of U. S. Senators; the Single Tax; the physical valuation of railroads as a basis for rate-making; the initiative and referendum; the abolition of the protective tariff because it is morally unjustifiable; and a score of others which would give unlimited opportunity for oratory. I personally favor these reforms and see no reason why they may not be introduced next year if the logic of this year's meeting be followed. But if we follow that path we shall transact no business at all. So I hope that instead some sane man will lead off with a resolution that we attend strictly to the business which the meeting was called to transact.

(2). My second reason is that the introduction of such resolutions generally result in a snap judgment which is valueless, and perhaps unfair. Reform by resolution is about the most futile kind of reform there is. I doubt if one person in ten at the May meeting knew enough of the Root amendment to have any intelligent opinion about it; or if one in five had considered the problem of capital punishment with sufficient seriousness to make his vote of any value. It is perilously easy to get light-weight votes on a sentimental appeal. As for the equal suffrage resolution it was sprung unexpectedly upon the meeting, caught the Anti-Suffs unaware, and nobody who knows the average Unitarian congregation can suppose that the public announcement that the A. U. A. favors equal suffrage fairly represents the bulk of Unitarian women. Many of us Unitarians do favor equal suffrage, but it was not fair to those who do not to bring such a resolution into a meeting called to consider quite different matter, and, by passing it, publicly to commit all Unitarians to a reform to which at least a large minority are opposed. These objections therefore lie against the introduction of all resolutions of this class. They either represent ill-digested opinions, or they infringe upon the rights of a minority which has had no time to muster its forces in protest. We shall be wise if we save such resolutions for the meetings where they belong,—the General Conference, or the Fellowship for Social Justice,—and at the annual meeting of the A. U. A limit ourselves to the quite sufficient topic of its proper affairs.

SUBSCRIBER.

A PROTEST.

We, the undersigned Unitarian women, deeply interested in the welfare of our Church and State, in our own name and in behalf of the many Unitarian women in Massachusetts and elsewhere, who, in the light of reason, conscience and experience are opposed to Woman Suffrage, earnestly protest against the action endorsing Woman Suffrage taken at the Annual Business Meeting of the American Unitarian Association at Tremont Temple, Tuesday afternoon, May 21st.

Affirming that this hasty action does not represent the wishes of the majority of the Unitarian women, we, as Unitarians, object to it as a misrepresentation and an injury to the cause of Unitarianism. We object also as opponents of Woman Suffrage, holding that with family, religious, philanthropic, educational and community activities, women already,

as a class, bear their large and sufficient share of the increasing burdens of modern life, and that it is their right to remain outside the machinery of politics.

Further, we, as Unitarians, protest against the introduction into meetings called to consider religious problems, of questions, which—whatever their humanitarian aspects—primarily concern methods of political administration.

Mrs. Thomas Allen, Miss Mary F. Bartlett, Miss Mary S. Ames, Mrs. Prescott Keyes, Mrs. W. H. Burlen, Mrs. Henry P. Kidder, Mrs. J. R. Coolidge, Jr., Mrs. Fred T. Lord, Mrs. Charles D. Homans, Mrs. Grant Wm. Norwell, Mrs. Charles Eliot Guild, Miss L. C. Post, Miss Elizabeth Johnson, Mrs. Charles P. Strong, Mrs. George Wigglesworth, Mrs. W. W. Vaughan.

ISLES OF SHOALS SUMMER MEETINGS.

The Isles of Shoals meetings of this year begin Sunday, July 7, and extend through two weeks or till Friday, July 19, the second week being devoted to the Sunday School Institute. The morning session will be devoted to addresses on "The Messages of Our National Organizations," each of our leading national organizations assuming charge of its own meeting. The topics for these sessions are: Monday: "Our Missionary Gospel": the Message of the A. U. A. by Rev. W. S. Morgan, Ph. D., of the Pacific Theological School; Tuesday, "Our Women's Consecration," the message of the National Alliance; by Mrs. Claude U. Gilson; Wednesday, "The Coming Unitarian," the message of the Y. P. R. U., by Rev. Palfrey Perkins; Thursday, "The Church and the World," the message of the Unitarian Fellowship for Social Justice by Rev. Charles F. Dole, D. D.. Friday, "The Layman's Responsibility," by Mr. Emerson P. Harris, of Montclair, N. J.; Saturday, "The message of the Unitarian Temperance Society," by Rev. Chas. F. Dole.

The evening addresses of the first week will be: Monday, "Walt Whitman, Prophet and Democrat," by Mr. Charles Zueblin; Tuesday, "The Grace of Hospitability," by Rev. E. F. Hayward; Wednesday, "The New Adventure for Poets," by Mrs. Josephine Peabody Marks (author of "The Piper"); Thursday, "The Genius of Dante," by Rev. Edgar S. Wiers, of Montclair, N. J. Friday, concert and informal dance. Saturday, Lecture-Reading, "The Terrible Meek," by Mrs. Helen Weil of Cambridge, Mass.

Sunday services with preaching will be held both Sunday morning and afternoon, Rev. Edgar S. Wiers preaching in the morning, and Rev. Albert C. Dieffenbach, of Hartford, in the evening of July 7th; and Rev. F. S. C. Wicks, of Indianapolis, in the morning, and Prof. Frank C. Doan, of the Meadville Theological School, in the evening of the 14th. Morning chapel services will be conducted in the Old Meeting House, each day, in turn by Revs. Henry Wilder Foote, Abbot Peterson, Laurence Hayward, Franklin K. Gifford, Otto E. Duerr, and W. H. Ramsay; and evening prayers will close each day's program.

ISLES OF SHOALS SUNDAY-SCHOOL INSTITUTE.

July 15-22, 1912.

The following courses have been arranged for this season:

1. Rev. George R. Dodson, Ph. D., of St. Louis, Mo., will give a course of five lectures on *"The Psychology and Pedagogy of Religion."* His subjects will be:—
   I. The Ideal Aim of Religious Education.
   II. The Psychology of the Child.
   III. The Three Main Stages in the Evolution of Personality.
   IV. The Intellectual Side of Religious Education.
   V. Materials and Methods.
2. Prof. Nathaniel Schmidt, of Cornell University, will give three lectures, his subjects being:
   I. The Land and the Book.
   II. The Bible and the Monuments.
   III. The Pre-Christian Savior.
3. Rev. Arthur H. Coar, of Holyoke, Mass., will give a course of four lectures on *"Factors in Religious Education."* His subjects are:
   I. The Teacher.
   II. The Lesson.
   III. The Service of Worship.
   IV. Eduction for Social Service.
4. Rev. Otto E. Duerr, of Melrose, Mass.,

will give two lectures with conferences on hand-work in the Sunday-School. His subject is *"Abstract Things Made Concrete."* Mr. Duerr will exhibit a collection of models illustrative of class lessons, not unlike some of Mr. Elmer's models shown last year, with the important difference that these have been made under Mr. Duerr's supervision in his own Sunday-School, the pupils doing this work as they studied.

5. Rev. William I. Lawrance, President of the Unitarian Sunday-School Society, will again give Bible Readings, and will hold conferences. In the Bible-work some little-used stories will be read.

There will also be evening meetings with two stereopticon lectures, one by Miss Frances M. Dadmun on *"The Selection of Pictures for Sunday School use,"* and one by Mrs. William I. Lawrance on *"Palestine,"* and the week will close with an entertainment on Friday evening. Each day's lectures will begin with a service of prayer and the "Candle-Light Service" will be maintained through the week.

SYMPOSIUM

The Function of the Modern Church.

"What is the function of the modern church? Would you commend to any degree the thesis of the recent book of Rev. John Haynes Holmes, "The Revolutionary Function of the Modern Church?"

These are the questions which we put to several of our leading ministers;—and following are the answers received from those who were able to respond.

The Editor.

Rev. W. Hanson Pulsford,
of Chicago, Ill.

The trouble is that there is no modern *Church*. There are only churches. Outside the limits of those larger organizations which standardise by the old Procrustean method of stretching and chopping there may be almost as much difference of function among churches as there is among the individuals who compose them.

Of course one might say that a church must at least have some serious relation to the betterment of life. That would exclude the modern church of multitudinous activities which gives all its people something to do by means of fuss, pink teas, reports, refined popularity and an emasculated pulpit. As it must offend no one and has to be compatible with everything respectable, it of course cannot afford to be really in earnest about anything. Possibly such churches are beyond the scope of your question.

Amongst the remaining minority the most modern are perhaps those which are battling to alter present social and economic conditions on the ground that they involve almost inevitable degradation to whole classes of our fellows. It would be absurd to deny to a group of people all on fire with the passson for civic righteousness, and eagerly attempting to play their part as an organization toward refashioning society on lines of justice and brotherhood, the right to the highest apostolic endorsement from those who, in the old splendid sense, "turned the world upside down for God." To say that this is no function of the church and to exclude such issues and practical aims from the realm of religion would be outrageous disloyalty to the ideal kingdom of God to which all serious churches pledge themselves.

But some of us are not quite clear about meddling with things which we do not understand and are apt to regard revolutions and earthquakes, however necessary, as unusual methods in the great order. We lay emphasis on the function of a non-militant church, which simply tries to foster the quality of personal life amongst its members. We feel the need of the wide outlook and the balanced judgment which is hard to find amid the tumult and the shouting, and, being often painfully conscious of the impracticability of the practical, think it is good now and then to do nothing but stand off far enough to catch glimpses of the pattern which inevitably emerges from the roaring shuttles on the loom of God. Whereby, to some of us, comes

strength, in the whirl and stress of the daily battle with circumstances, to hold loyal to what seems really worth while. We sometimes fancy that religion, for us, is closer akin to poetry than to politics, and that perhaps he whom the church helps to dream noble dreams about himself and to be a little surer of God has achieved something not without value to his fellows. Noble selfishness is after all a pretty reliable altruism.

A wise old deacon once urged me to give my people credit for intelligence enough to make their own applications. So, hard though it be to withstand the temptation to be modern and get into line, I think there is room for the old-fashioned church which concerned itself with God and the soul and the deep things of personal experience, and left the reconstruction of the social machinery to the engineers.

Modern churches need not all have the same office. But beware of the church which, having no clear-seen, noble function, plays at being everything by turns.

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Rev. Franklin C. Southworth, D. D.
President of Meadville Theological School.

The Revolutionary Function of the Modern Church is a sweeping indictment of the church as it now is. The indictment emanates from a friend of the church, and as such may not be lightly disregarded. It affrms that "The church is laying all the emphasis of its teaching upon the life beyond the grave and thus neglecting the life on this side of the grave." "The churches of today are not worthy of support." If the church is to continue it "must do a wholly new work in a new way."

This new work is social in character. The aim of the church must still be to save the individual, but not the individual considered by himself; for the individual is only a bundle of social relations. The attention of the church must therefore be turned not to the individual but to society. "The new minister must be first and foremost a reformer, a militant reconstructor of the social fabric." Such a reconstruction means "the elimination of sin; for sin, (in the words of Professor Patten) is misery; misery is poverty, and the antidote for poverty is income." "It, (the church)....will so readjust social conditions that poverty will be as impossible as wealth."

This startling proposition is supported by copious quotations from various publications of varying weight, the foremost of which is Dr. Devine's Misery and its Causes. An examination of this work seems to show, however, that Dr. Devine would hardly endorse so extreme a statement. "To be poor," he says, (p. 265) "in this sense, (i. e. in the sense of temporary even if complete lack of wealth) may be no disadvantage....I have no expectation that poverty in the first sense will be abolished. I have no desire that it should be." It is difficult moreover to believe that Mr. Holmes expects us to accept this unqualified assertion as true. Surely he knows that it is disproved nightly in every gilded palace of vice in the city in which he lives. If income for the favored sons of fortune has proved an antidote for poverty it can hardly be said to have banished sin from their lives.

But to dwell upon extreme statements like this, even when they seem fundamental to his argument, would be most ungracious, for Mr. Holmes has rendered an important service both to the church and to the world by writing this stimulating book. Its clearness, its cogency, its courage and its eloquence cannot fail to impress us. It is the eager and at times passionate utterance of a young minister of a metropolitan church who has taken his office seriously and believes that an ordained leader of the church of God should make the church an active agency in establishing the Kingdom of God. We need more ministers of the same kind. It is as Mr. Holmes tells us an age of transition and the church has not yet adjusted itself to the new situation. But the task of reconstructing society is a mighty one and it is easier to picture an ideal condition than to formulate a programme for its realization. The church as it is leaves much to be desired, but let us not undervalue it. Religion is after all something more than morality. It is a sense of oneness with the Eternal.

Truth and beauty as well as goodness, are a part of it. But the church has great need in our time of voices like those of Mr. Holmes to recall it to its ancient prophetic function, to which alas it has sometimes proved disloyal. And if it is unable at present without disruption to adopt his full programme of social reconstruction, let it thank God that it has such an one as he among its leaders.

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Rev. Charles F. Dole, D. D.
Of Jamaica Plain, Mass.

I do not like to take the attitude of criticism of Mr. Holmes' book on the "Modern Church." I want to accomplish the same work to which he addresses himself. In fact, some of us older men can hardly remember the time, when the social function of the church was not in the foreground of our thought. Some of us were brought up in the stir of the anti-slavery movement, in homes where every kind of social duty was in the air we breathed. Not all Evangelical or Calvinist training was dogmatic. The trend of it was intensely ethical and social. To be a "Chrsitian" meant to be willing to undertake whatever the welfare of man bade. To be a "Christian" meant always the choice of the larger and social good in place of the lower and selfish. To those who knew the best of the older Protestantism, awkward as its dogmas were, there can be no new gospel, touching the Social Function of the Church.

Moreover, the cardinal doctrine of Evangelicalism always meant a Lord of "revolution." "I will overturn and overturn and overturn," says the old prophet. Never could anything be settled, till it was settled righteously. This was true, both of the individual and society. The demand was for a "new creature," as well as for "new heavens and a new earth." There was a certain view of life and the world, which, once fairly seen, altered a man's bearings and brought new forces into play. Really to say "Thy will be done,"—the most vital experience of religion,—involved something like a personal revolution. After a man came to say that, as the law of his life, he was fit for social enterprise; till he could say that, in some real sense, you could never depend on him.

Now, Mr. Holmes' book seems like the work of a very interesting and enthusiastic engineer, who sets forth his scheme and his estimates for the great bridge. We agree that the work must be done, and we are pledged to help do it. But his view of the nature of the work, and his estimates of the cost, seem to need revision. He sets forth truth, but not nearly the whole of the essential truth. The foundations for the great bridge must be sunk much deeper, and at far heavier cost than Mr. Holmes as yet indicates.

The fact is, human institutions are merely the dwelling places of the inner life of man. They doubtless react on the man, but until they truly fit the man, they are extremely uncomfortable. To give man the machinery of democracy, either political or industrial, will not civilize him. The eternal pressure is to create manhood, and only incidentally the clothes and shelter suitable for it. True, the effort for proper food and shelter is the discipline of manhood. There is necessary action and reaction in the social body. But the first question and the last touches the quality of the manhood.

It is here that Mr. Holmes seems to take a very easy and erroneous view of the human nature, of which our great work has to be built. It is no more true to say that his nature is normally "good" than it is to say that the clay in a brick yard is good to make a wall. It is good enough as clay, but it must be burnt before it makes normal bricks. So the child is good enough as a child, but he must "see a great light"; the springs of his will must be stirred, he must cease to be a child with the child's self-will, and become a man, swayed altogether by the good will of God, before he can build stable and civilized society. So far, this has been costly work, partly for the want of seeing its necessity.

It is noteworthy that in the last of his book, Mr. Holmes substantially retracts Prof. Patten's one-sided *dictum* about "sin, misery and poverty" and tries, though rather feebly, to put the emphasis

where it rightfully belongs, "on the life of God in the soul of man."

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REV. PERCY M. DAWSON,
of Ann Arbor, Mich.

I have been asked to state the function of the church. It is impracticable at the present time to do more than present a few suggestions on this subject.

Religion is the feeling in which we recognize ourselves as part of a whole, an *esprit de corps*. Towards man, it is love; towards the Cosmos (God), it is trust and reverence.

In a spirit of reverence, trust, and love the religious man seeks to adjust himself to what he believes to be the nature of things, in other words he seeks fellowship with God, seeks to co-operate with God. But how can man place himself in closest fellowship with God? That depends on the nature of God. The world which is our only manifestation of Deity is not static but dynamic so that man is closest to God, not during worship (contemplation) but during action. The importance of worship relative to action decrease as God is conceived as imminent in an evolving cosmos.

As a co-worker with God (or as part of a Cosmos) the function of man is to transform himself and others into righteous superman, for this he believes to be the will of God (or the trend of Evolution). In bringing about this transformation man is of necessity called upon to consider both heredity and the environment. Eugenics and euthenics are therefore subjects for study and action and under the latter (euthenics) may be included religio-ethical education. The endeavor to transform others is service.

Differences of opinion exist as to the meaning of the word "church." On the one hand, it is stated that *the church* is an organization of right-loving persons for carrying on jointly all such work as a right-loving person could perform in promoting righteousness and consequently the church would be an organization for increasing the effectiveness of individuals. This view holds that the church is a sort of larger man.

On the other hand it is stated that the church is an organization of right-loving persons for the purpose of carrying on religio-ethical education (of which public worship is a part), in order to render right-loving persons, more right-loving and hence more right-acting.

Which of these organizations should be called "the church" we need not discuss. We can call the first the greater and the second the lesser church. Where only the lesser church exists, a greater church should be organized for the following reason:—If the function of religio-ethical education (including worship) and the function of service be separated as must be the case where only the lesser church exists, it is found that these two functions can be performed by and to influence two different sets of individuals. Thus the social servant will miss the inspiration which comes from contact with the lesser church and the frequenter of the lesser church will become self-centered and useless unless engaged in active service. It follows that if the greater church is not a church at all but something else, then it is time that something else superceded "the church" (that is the lesser church) for by definition this greater thing (the greater church) includes "the church" (the lesser church).

The functions of the greater church are therefore service and religio-ethical education (including public worship). Let us consider these functions in their inter-relations.

Worship may be defined as the passive contemplation of ideals in contrast with the active realization of ideals, which is self-culture and service. As we have seen, fellowship with Deity is completer in activity than in rest. Worship may be private or public. The psychologic value of the former is of enormous importance. The danger of the latter (indicated by Jesus and others) is hypocrisy. Whether public worship does more harm to some than it does good to others is a question not easily answered. The importance of public worship in social psychology is great. Probably the hypocrits are only a by-product in its otherwise beneficient action, although there may be local accumulations of this by product at times.

But religio-moral education demands not only theoretic but also practical work. Here as elsewhere in education we must employ the laboratory method. We could spare the Sunday School and the Sunday service better than the social service laboratory. Consequently if the church had for its sole object religio-ethical education (and not service for its own sake), service would nevertheless be involved in the method of education.

Now whither has this discussion brought us? To this. Although we cannot say what is the function of "the church" without first begging the question, we can affirm that some such organization as that described under the title "greater church" is desirable where it does not already exist. Where the greater church exists the "lesser church" is unnecessary.

In conclusion, the "greater church" may be described as an organization of right-loving persons for the power which results from combination, this power being unselfishly directed toward service. Or again, the greater church might be described as a social service organization which cares also for the uplift of its own members. Uplifting others is bound to result in uplift of self and the uplifting of self increases our efficiency in uplifting others. Thus we have a divine circle of cause and effect. Once on the circumference of this circle there is no logical or practical stopping place. The greater church corresponds to the whole circle; at most the lesser church is only a semi-circle. The circle embraces the whole of life.

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TO A FRIEND IN GRIEF.

By Rev. Marion Murdoch.

O spirit, sore-burdened with sorrow,
And shrinking in dread from the days,
The Soul of the Universe listeth,
She comforteth wonderful ways.

Fare forth to her solace at morning,
The sunlight is bidden to heal,
The day shall enfold thee with beauty,
The night, brooding splendors reveal.

O heart, earth and heaven are tendered,
Not sueing thy homage or praise,
The Soul of the Universe loveth,
She comforteth wonderful ways.

THE CHALLENGE OF CANADA.

II.

Turning to the older churches in the Dominion the work at Hamilton has been well and faithfully maintained. In a position of peculiar isolation, and in the midst of a community which evinces a dead weight of dogmatic opposition, this church has not merely held its own, but has made some headway. Were it not for the constant trend westward, says Rev. Mr. Taylor, we could report a considerable increase in numbers, but our young people so steadily leave us for new fields of labor that we are even fortunate in being able to hold our own.

The passing away of its older members and the fact that our young women are especially the ones to obey the call of the West, is reducing the membership of our Women's Alliance, but in every other department we are stronger than ever before. Our Young People's Religious Union, and our Sunday morning Adult Class are full of health and vigor. A series of lectures on *The Development of Religious Thought during the Nineteenth Century* attracted some outside attention, and was reported week by week in the local press.

Unfortunately the task to which we have had to give most attention has been a financial one. In a congregation composed entirely of working people a problem which would seem utterly insignificant to a stronger church bulks very large. In the first place came a burglary by which we lost all our silver and linen, thereby making all social meetings a complicated proceeding. Towards replacing the necessary articles the Montreal and Peabody, Mass., Alliance Branches have very generously sent aid, and our Women's Alliance is in good hope of putting us in possession of a new outfit shortly. The second burden is a debt of $500 which has been growing during the last six years. A fresh financial arrangement with the minister will prevent this increasing in the future, and in the meantime the members are pledging themselves to do their utmost to cancel this debt. It seems a very small matter, one that in a wealthier church could be done away with in an hour, but on us it acts like a blight, turning our executive meetings into mere consideration of dollars and the renewal of notes at the Bank, and effectually blocking all attempts to strike out in new directions. We have not one person among us who can give any substantial aid, and therefore we are all putting our small sums together week by week in a perfectly glorious effort of self-sacrifice. We wish sometimes that some good friend outside would give us a substantial hoist, but failing this we are doing our best ourselves. For twenty years this church has never had a real balance in hand, and we are tryng to provide it with one, just to feel what it is like.

Friends of this brave little outpost of liberal Christianity are hoping that the burden of debt may be lifted from it during the present year.

The First Unitarian Church of Toronto reports a year of steady progress, with advance

all along the line; larger attendance at the evening services, which have been continued a month longer than usual; great interest displayed in the meetings of the Unity Club, some of the audiences having filled the hall to the doors; the accession of sixteen new members to the Church on Easter Sunday; the increase of the annual contribution of the A. U. A. from $60 to $88; the Women's Alliance with the largest membership in its history, and good financial showing; an increase of $300 a year voted to the minister's salary at the last annual meeting. The question of a site for a new church is a live one, and the committee is considering locations.

During the year the church has enjoyed visits and preaching from the Rev. W. I. Lawrance, the Rev. J. T. Sunderland, a former pastor, and the Rev. R. W. Boynton, of Buffalo.

The most notable contributions to the community life during the past year have been the fourteen lectures which the minister, Rev. R. J. Hutcheon, has given outside of his own church, (and this in addition to his regular teaching in Westminster College), and the cooperation of the congregation in the creation and support of the "Central Neighborhood House" in a congested part of the city. These are brief items, but they show that the Toronto Church is very much alive, and in touch with opportunity.

The Church of the Messiah, Montreal, has lately been called upon to mourn the loss of its pastor emeritus, Dr. William S. Barnes, who passed away after a lingering illness on the Wednesday before Easter. Two and a half years ago Dr. Barnes retired from active work still teaching in the Sunday School, and cooperating occasionally with his successor, the Rev. F. R. Griffin, the last service in which he took part being on the closing Sunday of the old year.

During his active pastorate of thirty years, from 1879 to 1909, Dr. Barnes had won a unique place, not only in the affections of his own people, but also in the esteem and regard of a conservative community, where his devoted life, scholarly and artistic gifts, and eloquence, had conquered the reluctance of the people to honor the minister of a liberal church.

Montreal knows itself the poorer by the passing of a personality which represented those older ideals of culture, idealism and simple dignified devotion which were characteristic of the best life of the time and city of which Dr. Barnes was a product. The church on which he lavished the love and intellectual resources of his latter years remains as his memorial; in the words of one whom his influence greatly helped to shape, and to send forth as a power for good in the world, "His influence will abide and spread so that besides his personal immortality he reaps also this corporate immortality in the lives of those he has blessed, and from whom that blessing will radiate indefinitely and endlessly."

One of the most interesting features of the year's work has been provided by the meetings of an association organized a little over a year ago by Mr. Griffin under the name of the Fellowship of the Common Good. Meeting twice a month in the church parlors an informal conference is held on some sociological subject, the leader for the evening occupying the first hour, and a free discussion following. Some of the topics presented this winter have been "The Single Tax," by Dr. McIntosh, "Continuation Schools," by Prof. MacKay, a review of Norman Angell's book "The Great Illusion," by Prof. Latham. Socialism was presented by a leading local Socialist, and Miss Addams' "Twenty Years at Hull House" was reviewed by Miss Helm, the head worker of the University Settlement, this meeting being held at the Settlement House. "Justice" was the subject of a very able paper presented by Mr. Joseph Mayer, whilst the Militant Suffrage Movement, and Woman as Citizen occupied two other evenings. These meetings which are of a friendly and informal character have attracted others outside of the regular congregation. The Fellowship has also acquired a small but well-chosen library of recent books dealing with sociological topics which is well patronized. In November it had the privilege of co-operating with the minister in making arrangements for two meetings in Montreal for the Rev. R. J. Campbell of the City Temple, London, one of these meetings being held in a large hall down town by invitation of the Trades and Labor Council, whilst the second on the following evening filled and over-filled the church building, this being the only opportunity to hear Mr. Campbell from a Montreal pulpit.

The Women's Branch Alliannce reports an active year of gratifying accomplishment. There are two meetings every month from October to April inclusive, the first being for literary and social purposes, and the second for the transaction of business, with the meetings of the Samaritan Society on the alternate Wednesdays. The treasurer's report shows that the Branch has liberally responded to the needs of its own church, and made good contribution in aid of other churches and charitable societies. $114.00 has been donated in response to appeals from other churches, $25.00 was sent to the Sunday School Society, and $585.00 contributed in various ways to the needs of the home church. The literary program has been of a high order of excellence, and the Samaritan, Post-Office Mission, Religious News Entertainment, Flower, and Social Service Committees, have all done good work. The Alliance co-operated with the Local Council of Women in furnishing canvassers to bring out the women voters at the municipal elections in February and April; appointed delegates to the Convention of the Canadian Health Association, and subscribed to a membership in that body on behalf of its minister.

The Sunday School is strong, with every indication of growth for the future, the average attendance has been one hundred, including the kindergarten, which meets during the hour of morning service.

Until Christmas time when Dr. Barnes's fail-

ing health obliged him to give up his class on "Transcendentalism," there were four well attended adult classes in the Sunday School, each engaged in the study of a different, but vital and important subject. Perhaps the most unusual opportunity was afforded in the course of studies given by the kindness of Mr. R. D. Smith, secretary of the Charity Organization of Montreal, on "The Dependent, Defective, and Delinquent Classes of Society." Some of the titles of these short addresses will indicate their scope, and will serve to illustrate the good fortune of the members of this congregation in having the opportunity of hearing the problems of modern society described by an expert. "Poverty and a Changing Point of View," "Sickness and Dependence," "Co-operation in Social Work," "Mental Defectives, a Growing Problem," "The Basis of Thorough-Going Reform," "The Indeterminate Sentence," "Findings of the Vice Commission of Chicago," etc.

A class of young men under Mr. Griffin's leadership has been engaged in a course of "Studies in Citizenship" in which the following books have been used, "An American Citizen," John Graham Brooks, Bryce's "Hindrances to Good Citizenship," More's "Utopia," Mill "On Liberty," "The Great Illusion."

A class of young women has met with Mrs. Weller in a study of "The Development and Continuity of Unitarian Belief," which has included up to the present time three sections, viz. "The Reformation Period," "Forerunners of the Reformation," and "Origins of Unitarian Belief in England."

The Sunday School also includes an active and energetic corps of Boy Scouts.

During Sunday evenings of February and March, Mr. Griffin preached a course of sermons on Unitarian Faith and Principles which attracted many new hearers.

This is not a very big church but it is a very busy one.

K.

THE NEW YORK LETTER.

THE annual hegira is upon us and both pulpit and pew have set their faces steadfastly towards the mountains and the rivers, the sea shore and the woodlands. Most of the churches of the metropolitan district discontinued their services during June, the suburban churches remaining open as a rule a little the longer. The rural churches whose summer congregations exceed their winter ones, naturally take up their ministry to the "summer people" now. The custom is said to be growing among them of having March for their vacation month. Rev. Leon A. Harvey, whose very name suggests the lion and the steel, takes up again his tireless vigil in the great city and will preach each Sunday morning of the summer in All Souls' Church. His is a faithful ministry and an important task.

The gracious and scholarly ministry of Mr. Gilbert is drawing to an end in Vineland and with his retirement the preaching will be done on Sunday afternoons or evenings by the nearby ministers of Philadelphia and the Joseph Priestley Conference. The assumption of the work of the late Charles Sprague Smith at Cooper Institute by Frederic C. Howe, the author of authoritative books on the city and on modern democracy brings two good Unitarians, (Mrs. Howe was at one time in our ministry), to a position of influence in the city.

There seems to be a growing tendency among the directors of this conference to demand a larger efficiency from the aided churches ere they recommend them to the help of the American Unitarian Association. The recommendations this year broke a record by being less than the appropriation and this is a step towards firmer ways. All of which raises very interesting questions. Many liberal churches, like their illiberal confreres, are declining. We regret to see a church die. We ought to regret that some continue to live. When a church fails to reach people and to minister to the life of its generation it is hard to see why it should continue to live. Those who were present at the conference of the workers in the social centers, which was held in Wisconsin last winter and was important enough to be addressed by Gov. Wilson of New Jersey and Gov. Stubbs of Kansas, say that again and again the refrain of those meetings was, "We are going to put the church out of business." Prof. Franklin Giddings, the splendid professor of sociology at Columbia told the liberal ministers of New York in a recent address: "Once the greatest organization in the world was the Christian Church. The greatest organization in the world today is the organization of labor. Once the most serious men in the world were in the Christian Church. Today the men in the Christian Church are mere dilettantes, playing at something, compared with the men who are in the great labor movement." It begins to look as if the old line church which cannot find things spiritual and religious without going apart and going afar has had its day and that the church which finds the divine in the stirring unrest of the slowly climbing multitudes and gets in touch with life holds the keys of present and future.

It is interesting to gather in a little sheaf of annual summaries from various churches as this column has been doing for a few months and does in this number and note the trend and the tendencies.

ROCHESTER:—Among the points worth mentioning in the annual report of the Church at Rochester we find the following: A new Constitution has been adopted in most points similar to those usually found in our churches, except that it contains the provision which makes the retirement of the Board of Trustees automatic. Three of the nine trustees retire every year and under the new regime cannot stand for re-election. It is expected that this will remove the question of personality far away from the electioneering process and also introduce continually new life on to the Board.

This is a good way of getting out of the rut without getting out of the road.

This Church during the last year has sought to become more intelligent upon its neighborhood. The community around the church is very congested and has many tenement dwellers. Last summer a Survey of the Ward was made and the whole has now been printed in a thirty-two page pamphlet with some twenty illustrations which we would recommend our ministers to send to Mr. Rumball for at once for its suggestiveness as to such methods. It will be sent for ten cents. The minister of this Church has the privilege of being the editor in chief of one of the Civic magazines of the city and has regularly an organ of publicity for all social improvement. He is also secretary of the Rochester City Club, an organization of some 500 members. The report mentions all these things as part of the ministry of the church which it is able to give to the community.

In the Sunday School, the adult class of some 30 men and women has been studying Prof. Rauschenbusch's "Christianity and the Social Crisis" under the leadership of the Pastor Emeritus of the Church, Dr. Gannett. Another new feature in this interesting Church Report is the part which tells that it now has a regularly licensed Dancing School, which was started last winter for the working girls of the neighborhood in an effort to undercut the low dancing saloons of the ward and the city. A small charge was made and it has paid practically for itself, having one of the best dancing teachers of Rochester on its staff. There are many hints of the tremendous activities among the younger boys and girls of the city in other parts of the report. The Boys Club had 336 different boys join it this winter, and the girls received all manner of instruction from cooking to dressmaking. The Unity Club spent its time with modern drama, studying such plays as "The Melting Pot," "The Piper," "The Passing of the Third Floor Back," and "The Blue Bird." The total receipts for the year for all work amounted to $8,421.11 while the disbursements were $8,-130.56, a heavy repair bill against the Church being the only serious financial trouble.

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NEWBURGH:—The year which is now drawing to a close has been one of the most successful in our history. We gained eight new members which with the gain of seventeen the previous year, makes our gain for the two years, twenty-five persons. Many other families are attending who have not yet attached themselves to our fellowship.

The Woman's Alliance held monthly meetings and had a very prosperous year. The church music, choir and organist, was paid for by the Alliance.

The Men's Club conducted a monthly meeting and vital and timely topics of interest were discussed by the members. The men also conducted an advertising campaign in one of the local papers, using ten inches of space weekly and featuring our church services.

The minister also inserted the Paragraph Pulpit in the daily papers twice a week.

A Ladies' Social Circle has met twice monthly in the homes of its members and has had a most successful season.

Evening services were held each Sunday of every other month during the winter.

The church received a good sized legacy during the year which in time will be a great help to us financially.

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BARNEVELD:—We are still pegging away at the old problems here, and interesting ourselves in some of the new ones.

In answer to the request of the A. U. A. we have appointed a social service committee, of which Mr. Robinson is chairman, and that committee is doing some work. Our village is small, the relation of our people simple; and not much can be done; but something needs to be done in the right direction, and we are trying to do it.

We are helping the poor, and we are trying to get the poor to help themselves. In times of sickness and need we raise money and supplies for them, and then we *encourage them to pay their grocery bills, and to keep out of debt.* Much needs to be done in this way. Some poor people are foolishly extravagant.

In co-operation with the humane society of this county we are looking after a sixteen-year-old girl, who is rather careless in her conduct.

Another problem we have on hand at present is to get a certain employer to pay damages for injury to a man in his employ, from which injury the man died leaving a widow and a little son five or six years old. He ought to pay damages, and we are going to see to it if possible that he shall.

We are planning to have a course of lectures next October for the benefit of our farming community on farm life, how to make the most of a farm, etc. The lectures will be given in Unity Hall by teachers from the agricultural department of Cornell University.

Mr. Robinson himself has done a little work in this direction, giving the best information from our state agricultural department about the best method and best time for planting alfalfa.

In addition to this we are increasing our endowment so as to make our church self-supporting. $200 have been raised the first few months.

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RIDGEWOOD:—The year in Ridgewood has been one of quiet growth and a steadily increasing influence. Congregations have more than maintained their strength in spite of the transient nature of the local population. Sermon topics have dealt, for the largest part, with matters of personal religion with emphasis upon social application. During the winter a series of evening lectures was given on the "Literary Interpretation of the Bible" with illustrative readings, that met with much approval. The Women's Alliance has been very active not the least important of its ac-

tivities being the purchase of a cow loaned to a poor but ambitious woman who finds herself handicapped by a tuberculous husband and a large family of small children.

A Men's Club has been organized as "The Progress Club." It has adopted a flexible program in the nature of a general social review enabling it at all times to be opportune in discussion and support of public welfare measures. By correspondence in the local press and circulation of petitions it took part in the "Anti-White Phosphorus Match Campaign." A lecture on "The History of Poisons" was given by Mr. R. L. Fernbach by way of introduction to further lectures dealing with "Pure Food" and "Health" topics to be given during the coming winter. The "Somer's System of Equalization of Land Values" and the problem of the Single Tax solution of modern poverty have been discussed by enthusiasts.

The year closes with an active campaign looking to the building of a parsonage on the church lot. At present writing plans and specifications are being considered by a committee of the church.

A most encouraging sign of the growing attitude of sympathy and respect towards our society was the presence of the pastor at a recent service of congratulation on the occasion of the dedication of the new Emmanuel Baptist Church, a service in which the pastors of all the local churches, except the Catholic, took part.

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PASSAIC:—We consider that this has been a fairly successful year. Congregations have been uniformly good, and a number of the unchurched have manifested decided interest in the movement. Several articles and a sermon from the minister's pen have been published this year in one of the daily papers and have excited favorable comment.

For some time in the fall we ran a Paragraph Pulpit. This attracted considerable attention and helped to increase the attendance. Much advertising is possible through this means, without material loss of dignity. Unitarian dignity has continually stood in the way of Unitarian progress, and some of it may well be sacrificed without loss.

The monthly calendar is another effort in the way of publicity. This has had notices of the various services and meetings of the church and is convenient for handy reference. No one can consistently say of an important meeting, "I forgot all about it," when he has the notice in black and white. One page of the calendar has been used for helpful quotations from Unitarian and other writers. These things help us to feel that we are alive.

The Woman's Alliance has done yeoman's service this year; it has been the mainstay of the church in its most trying periods. The annual fair and several sales proved financially successful. The Alliance contributed considerably more toward the support of the church this year than last. Incidentally, it may be said, that the contribution of the Passaic Church to the Association was more this year than last. The Alliance has been addressed by several interesting speakers, who have thrown some light on the more pressing problems of the church.

The Junior Alliance, composed of the young ladies of the church, has been industrious and has helped materially in various ways. One meeting in the month was a sewing meeting, the other a study class, where the lives of great Unitarians have been discussed.

The Hermits, a young men's club, was organized. This club is now a debating club, the purpose being to discuss interesting questions of the day,—economic, social, and political.

We feel that we are moving forward. We have a fairly good plant; our building is free of encumbrance; our society, while not large, is interested.

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ELIZABETH:—Four years ago the satisfactory little building of All Souls' Church, Elizabeth, was dedicated. The society though small in number has won for itself a happy and assured position. The new minister, Mr. Leif Huseby, is identifying himself with his people and making firm friends among his congregation.

Rev. William Sullivan recently occupied the pulpit and inspired his hearers with his eloquent exposition of the liberal faith. He will address a joint meeting of the Woman's Alliance and the Mens Club in the Fall.

The Woman's Alliance has had a very successful year, the success being measured by the unfailing interest of its members. They are to suffer a loss in the removal of their president, Mrs. W. F. Robinson, to California. Dr. and Mrs. Robinson have been identified with the church since its early beginnings ten years ago.

The Sunday School is the pride of all the church organizations. The Children's Day service was one of inspiration. Mr. Mallett, the superintendent, leads the little ones and stimulates the older ones to hearty co-operation.

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MONTCLAIR:—The Montclair Church did not equal its usual gain in numbers of last year but this year's gain was not far behind. The annual budget was increased in regular expenses over a thousand dollars. It was a notable year of service in the the life of the church. A summer playground was started and maintained last summer and will be doubled in usefulness this summer by being open both mornings and afternoons and taking in all ages and by using by permission of the Board of Education the High School baseball field. As a result of this year's activities of the church Montclair has a thriving co-operative store with a capital of $8,000 and a clientele of over two hundred families. This is meant to be the thin edge of the wedge. The playground grew into a girls' sewing school, almost as large as the Sunday School and two boys' clubs with three baseball nines. These activities reach those who have no oth-

er connection with the church. With the question of licensing a moving picture theatre, badly needed by the less affluent, being discussed pro and con in the town, the church ran a moving picture show for four weeks on Saturdays to demonstrate its value and the high level possible. Two extension meetings were held in Bloomfield, three miles away, with attendances of almost sixty. One result was an earnest inquiry about Unitarianism from a man in Portland, Oregon, who had read the advertisement of the meeting in the paper from his old home. Never has the seating capacity of the church been taxed so often as this winter with speakers like Reginald J. Campbell, David Starr Jordan, Booker Washington, Mayor Lunn of Schenectady, John Mitchell, Prof. Hyslop and Abdul Baha and on several occasions the morning congregations have approached the ordinary seating capacity. So the church has decided a year hence to increase the size of its auditorium by fifty per cent. It has become a civic forum not only for the use of the church itself but is freely rented or given to all good causes. Most of the suffrage and anti-suffrage meetings are held in it and a prominent citizen, an Episcopalian, as chairman of a recent meeting, called it "the Faneuil Hall of Montclair." Each year the activities increase. The church was in use twenty-five days or nights a month during the busier part of the year. A dramatic department is being organized, not merely for recreation and study, but to see if there is not some way in which the dramatic method can be added to both Sunday School and church for enforcing their message. An organization of the social justice activities of the church is to be worked out during the summer.

EDGAR SWAN WIERS.

NEW ENGLAND LETTER.

THE April number of THE UNITARIAN ADVANCE contained a persuasive, it might almost be said, a pathetic appeal to the readers of this magazine to provide the correspondents from New England and the Middle States with ammunition for their guns. That appeal was made in perfectly good faith, of course, and only the conscience stricken item gatherers themselves would realize the possibility of its being a rebuke to them for not making good. So far as returns from New England are concerned, however, an entire page of perfectly good space was wasted in the announcement made. It must be confessed that a good many of us become rather weary of the repeated announcements in the *Christian Register* of the trivial occurrences in certain churches, which appear with frequent regularity; all the more reason, it would seem that some of the more modest brothers who are really doing things should provide their less active and resourceful brethren with suggestions of genuinely good things. The New England correspondent has learned a good many valuable things concerning this particular craft during the past two years, and as this present season closes, he makes the resolve which is so commoplace and prevalent that if he is permitted to continue in this capacity during the next year he will do things very much better. At any rate he has certain schemes in mind which are likely to produce rather interesting and significant results.

The tide of inactivity at such a period of the year as this is absolutely irresistible. To be sure there happen to be five Sundays on the calendar for the month of June, and a good many of us must follow out the routine until this month is ended, but it is in the presence of a diminishing constituency. Some New England churches there are, to be sure, which reap a harvest during the summer months. The Church at Meeting House Hill has never closed for many years, and as eminent preachers from all parts of the country who chance to be summering in New England are pressed into service the attendance at this fine old church is splendidly sustained during the summer. The church at Newport, R. I., never closes. The same is true of some of the Maine coast churches. New Hampshire churches which chance to be located within reach of the mountain resorts are favored by able assistance. Littleton, N. H., for instance, is to have the pleasure of services conducted by Mr. St. John of Philadelphia who will summer at Bethlehem, and Mr. Henderson of Wilmington who will occupy a cottage at Littleton as he has done for two seasons past. It is also expected that Edward Howard Griggs will consent to conduct one of the services in this church.

Rev. William H. Parker of Dedham, and Rev. L. C. Dethefs of Hyde Park, will sail on the steamship Franconia from Boston on July 9. Mr. Parker will spend nine weeks in England and will attend the Oxford summer school. Mr. Dethlefs will be for the summer at Cologne, Germany.

An annual conference of the New Hampshire Unitarian Association was held in Keene on the eleventh of June. Large numbers of delegates from various parts of the State were entertained by members of the local church.

The following was the program for the afternoon and evening: Address by Rev. Henry G. Ives of Andover; "The Touch of the Church With the Rural Community," Rev. E. E. Aimar of Walpole; "A Call to Hard Service," Rev. Albert C. Dieffenbach of Hartford, Conn.; sermon by Rev. Dr. Samuel A. Eliot of Cambridge, Mass., president of the American Unitarian Association.

One hundred and twenty-three "old people" sat down to a supper in the vestry of Bulfinch Place Church recently. One of the guests was ninety-two years old, and none was under sixty. This is an annual affair and invitations are sent to all the homes for aged people in Boston. It was a happy idea of Rev. S. H. Winkley, long the minister of this parish, and his memory was recalled in words of affection

by Rev. C. R. Eliot, as he welcomed the company. This was the first party since "the bishop's" death. There was an abundance of flowers, with a large bouquet at each plate for the guests to take home. Previous to the supper there was an entertainment which they enjoyed very much.

The June meeting of the Cambridge Association was held in Waltham as the guest of Dr. MacCarthy. True to the spirit and letter of the announcement that the paper was to be "something different," at the close of the luncheon, automobile transportation was provided the visitors and cross country trips were taken in various directions, Concord, with all its charming familiarity, being the objective point of many of the groups. The annual meeting of the Alumni Association of the Harvard Divinity School was held on Wednesday, June 19th. Following the business meeting a paper was given by Mr. William L. Slater on "An Introductory Word on Nietzsche." There were also brief addresses by Dr. DeNormandie and Dean Fenn. A meeting of this character naturally brought a good number of our Unitarian ministers together. Churches are conservative at this season of the year in the matter of calling new ministers or letting their present incumbent go. Rev. E. S. Meredith of West Roxbury has resigned after a very successful pastorate of seven years, and a splendid opportunity awaits the fortunate man at that attractive Boston suburb.

ALSON H. ROBINSON.

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MEADVILLE LETTER.

ANOTHER commencement season has come and gone in the history of the Meadville School. The baccalaureate sermon was preached this year by Rev. Minot O. Simons of Cleveland. Mr. Simons chose as his theme "The Ministry of Religion." Addressing particularly the graduating class the preacher spoke of the ministry as presenting in the midst of the dull and at times deadening details which occupy the life of the minister an opportunity of high and ideal service. It is the privilege of the minister to transform all the problems of life, personal and social, in the light of a divine incentive and imperative. The sermon will be printed in full in the School Bulletin.

The commencement address of the year was given by President Henry Churchill King of Oberlin College. Indeed Dr. King delivered two notable addresses during the week,—the commencement address and a lecture on the Adin Ballou foundation.

The theme of the Ballou lecture was "The Contributions of Modern Science to Ideal Interests." Dr. King spoke of the enormous gift of power modern science has placed in the hands of man and of the responsibility involved in such increase of power. Thus modern science, he said, has brought to ideal interests the vision of a far larger and more significant world,—a world larger and more significant both in point of space and in point of time. With this enlarging of man's vision of the extent of the world there has come also a sense of the unity of man and the world and the kinship of man and God. Man has come to see himself not only as microcosm but as "microtheos" as well. Modern Science, he added, has shown us an evolving world, that the law of being is the law of growth. This new insight implies a new conception of God as creative energy. Is our idea of God, he asked, adequate to this evolving world? Science has revealed to us a world of laws; laws, we see, are God's habitual ways of acting. Here again, he asked, is our idea of God adequate? Are we "ready to co-operate with a God like this?"

Moreover, modern science brings to ideal interests a method of scientific mastery and therefore a hope of great achievement. We are beginning to see that "the Universe is on the side of will!' This scientific mastery is positive. It teaches men in all lines of human endeavor to face the facts with an absolutely open mind, to see straight, to report exactly and to react honestly upon the facts.

In his commencement address—a still more notabe contribution to the art and practice of honest living and thinking—President King spoke of "Reverence for Personality." Those who have read his book on "Rational Living" will know in what an illuminating spirit Dr. King treated his theme. Reverence for Personality, he said, consists in recognizing at all times and in all places the infinite worth of every living soul. Such reverence affects our attitude toward ourselves, stirring us to that true self-respect which characterizes every man who is conscious that he is a chid of God; it affects also our conduct toward others by inducing us to treat all men as members of the same body of Christ. There follows from such reverence for personality a radiation of life (a) in character, (b) in influence and (c) in happiness.

The school graduated this year a class of five:—Messrs. Percy M. Lyndon, Jamini Kanta Koar, Leif Huseby, E. Burdette Backus and J. A. Kyle. Of these the two last were graduated with the degree of B. D.

The Cruft Fellowship for study abroad was awarded to Mr. Backus. On recommendation of the faculty Mr. Kyle was appointed a second Cruft fellow, an unexpended increment of interest on the Cruft fund being used for this purpose. Of the other graduates of this year Mr. Koar will return to India, where he expects to edit the official organ of the Brahmo-Somaj. Mr. Lyndon will take up the work of the active ministry. Mr. Huseby is already settled in Elizabeth, N. J.

The activities of the week came to an end with the Alumni Banquet. In the midst of our regret at parting one from the other we felt that those who were leaving would extend the spirit of fellowship from the school out into the open world where the fields are ripe for the harvesting.

F. C. D.

OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association*, 25 *Beacon Street, Boston, Mass.*

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The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, John H. Edwards.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to The National Alliance, 25 Beacon St., Boston.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Fellowship for Social Justice

Organized in 1908.

"To provide a fellowship for united action against all forms of social injustice, and to sustain one another in the appication of our religious ideals to the needs of the present day."

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Secretary-Treasurer, Rev. Franklin K. Gifford, Sandwich, Mass.

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For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.